

# Brethren Evangelist

"I Am the Way, the Truth and the Life."—Jesus

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## Editorial

### National Conference

We have had several inquiries as to the time and program of our next National Conference. All we know about it is that the Executive Committee is making progress with the program, and we trust will be ready to publish it before another issue of the EVANGELIST goes out. It is now but two months (or about that) till the time when the Conference usually meets and the program should be announced as early as possible. The Executive Committee consists of a member each from the several Conference Districts in the brotherhood. This it seems to us scatters the members of the Committee too much to do their work satisfactorily. A meeting of the Executive Committee should be held before the Conference at which they are appointed adjourns, and arrangements made for three members of the Committee to have a meeting as early as April 1. Three men should be chosen who can get together at the least cost and this expense should then be borne by the Conference. Other members of the Committee could send their suggestions to these three men. In this way a program could be arranged far more satisfactorily to the Committee and to the Conference. The plan would have the added advantage of getting out the program at least four months before the time of Conference. And four months is not any too much time.

### Religious Emperor William

The German Emperor has just cabled a message of congratulations to the jubilee convention of the Y. M. C. A., assembled in Boston, in which his majesty takes occasion to express the deep religious sentiment which so often appears in his utterances. He says: "May the American association train for their great fatherland citizens who are sound in body and soul, and of earnest convictions of life, standing on the only unmovable foundation of the name of Christ, whose name is above every name."

This is a good enough sentiment for anybody, emperor or what not, and is all the more pleasing in that it comes from a man of world wide influence and commanding position. The German emperor is regarded everywhere as a particularly able, hard headed individual, and his championship of Christianity carries an unusual amount of personal weight.

It is believed also that his religion has had a marked influence upon his administration, particularly in the direction of peace. Himself a thoroughly trained soldier, falling heir to an invincible army and an unchallenged military prestige,

possessing an impetuous temperament and a love of glory, perhaps no other young ruler in the history of the world ever had a more powerful temptation to make war.

But contrary to all expectations he has not made war with anybody, but has kept the peace of Europe, and apparently means to keep it. There is very little likelihood that he will, like his pious old grandfather before him, be guilty of an aggressive war, but should any presume to attack the young man, his legions would wage such a war as the world has never seen very often.

The evolution of Christian ethics, as it is broadly manifested in the Christian world today, begins distinctly to emphasize the immorality of aggressive war. Public sentiment is constantly narrowing the ground of alleged justification for all wars, while wars of aggression have now to encounter so great a degree of popular condemnation, that they are steadily becoming less frequent and less flagrant. No enlightened nation can now make an attack upon another nation without suffering irreparably in the good opinion of the world.

But we have wandered away from our subject, and we come back to it by saying that a tremendous responsibility rests upon those Christians who stand upon any sort of a pedestal. There is our German Emperor who stands upon a very high and imposing pedestal, so high that all the world can see him with a peculiar distinctness, as standing almost alone, certainly in no very great crowd. Standing thus in the white light that beats upon a throne, people will listen to what he says about Christ, and they will look to see what kind of a life supports the pious utterance of the lips. What such a man lives is more than what he says.

But there are other pedestals on which providence has set men for the light and guidance of the world, such for example as the teacher's platform, the preacher's pulpit, the editor's rostrum, suggesting in each case both responsibility and opportunity, and calling for much circumspection, much self-searching, open eyes, open ears, open heart, discipline and diligence.

One man steadily grows larger on his pedestal, his influence extending wider and wider. Another becomes smaller and smaller until some merciful providence lifts him down into obscurity. It is merely the operation of a simple law, in which he who always speaks his best will certainly find better following; and also of another law, that both the fit man and the unfit man inevitably find their true level, their fitting place, Dives his, Lazarus his; a law as much operative however in this world as in the other, a universal law, natural, moral, spiritual, inexorable as righteousness, and issuing in the eternal survival of the fit, the eternal extinction of the hopelessly unfit.